A

SERMON

Preached before the

GENERAL

AND

OFFICERS,

In the KING's Chappel at *Portsmouth*;

On *SUNDAY*, July 24. 1692.

Being the Day before they Embarqu'd for the

Descent upon *FRANCE*.

By *WILLIAM GALLAWAY*, A. M.
Chaplain to Their Majesties Sea-Train of Artillery.

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Mr. *GALLAWAY's*

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Deut. XX. 3, 4.

Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

WHEN I considered the Circumstances of the approaching time, in which some Grand Enterprize was to be put in execution, and the Persons to whom this Discourse was to be more particularly Address'd, who are to share no inconsiderable part in it; I could not think of any more proper or seasonable, than that which I have chosen as the subject of my present Discourse: A Subject of that

Importance, that it requires both your devout Attention, and ſerious Conſideration; eſpecially of thoſe who are more immediately concerned in it; and a Subject too, which from *Moſes*'s Precept to the Prieſts, appears in ſome meaſure a Duty incumbent on me to treat on: Thus the Exhortation begins, *verſe* 1. *When thou goeſt out to battel againſt thine enemies, and ſeeſt horſes, and chariots, and a people more than thou, be not afraid of them: For the Lord thy God is with thee, which brought thee up out of the land of Egypt.* And then 'tis added in the next verſe, *And it ſhall be when ye are come nigh unto the battel, that the Prieſt ſhall approach and ſpeak unto the people, and ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battel againſt your enemies, Let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them. For the Lord your God is he that goeth with you, to fight for you againſt your enemies, to ſave you.*

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The Prophet *Moses* foreseeing the great Consternation the *Israelites* would be subject to, by reason of the dreadful apprehensions that should possess them, occasioned by the mighty Power, and boasting Insults of their Enemies, directs the Priests to animate and encourage them against these terrors in the day of battel, and for this end and purpose prescribes such a method in the words of my Text, as in all probability might raise their spirits above those threatning dangers; which Words are a Dehortation from Fear or Pusilanimity, described in all its kinds and degrees: *Let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them*: Which Dehortation is founded on this infallible Antidote against Fear, or the most convincing Reason to expel it, in the Words immediately following: *For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.* Tho the Enemies of *Israel* appeared in all respects terrible, and in a manner invincible, by reason of their Strength and Numbers,

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yet allowing there was one mightier than they; so long as the Lord of Hosts was their God, since they might assure themselves, that he would not only accompany and assist them against their Enemies, but protect and shelter them under the shield of his Power, they were to behave themselves like men, and in the most extreme dangers banish all Fear, in a full assurance of Victory and Success.

The Promises made by God to *Abraham* and his Seed, That they should be a Numerous People; that they should be rescued and delivered from their *Egyptian* Bondage, that they should discomfit and destroy the mighty Hosts of their Enemies, and enjoy a Land flowing with Milk and Honey, that is, full of all manner of Plenty, was in every Circumstance fulfilled and compleated. The Miracles that were wrought for the people of *Israel* at sundry times, and divers places, sufficiently testifie, that they were under

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the peculiar Care and Protection of the Almighty; as the Judgments that fell on their Adverſaries, declared them to be under his Diſpleaſure. Whilſt they were journeying in the Wilderneſs towards the Land of Promiſe, they had a Cloud that led them by day, and a Pillar of Fire to direct them in their way by night: They had *Manna*, the Food of Angels, ſhowered on them for Bread; and Quails for Fleſh, to ſatisfie their Hunger; and the Rocks guſhed forth Water to quench their Thirſts: As to the Succeſs that always attended their Arms, *Joſhua* declares (when he cautions them neither to ſerve nor bow down to the falſe Gods of their Enemies) this as a reaſon, *Joſhua* 23. 9, 10. *For the Lord hath driven out from before you great nations and ſtrong; but as for you, no man hath been able to ſtand before you unto this day. One man of you ſhall chaſe a thouſand; for the Lord your God, he it is that fighteth for you, as he hath promiſed you.* But on the other ſide, as for their Enemies, *when they had ima-*

gined craftily, taken ſecret counſel, and ſaid, Come, and let us root them out, that they be no more a people, and that the name of Iſrael may be no more in remembrance: when they were grown ſo inſolent as to boaſt their own ſtrength, and deſpiſe their Adverſaries as weak; when they ſpoke diſdainfully, and blaſphemed the Name of the Holy One of Iſrael; then it was that the mighti-eſt of them were ſlain; then it was that the deſtroying Plagues were inflicted on them. Thus Moſes repreſents Pharaoh proudly boaſting in the 15th Chapter of Exodus, and the 9th Verſe, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them. The Children of Iſrael at the ſight of Pharaoh and his Hoſt marching after them, were ſore afraid, and began to expoſtulate with Moſes, ſaying, Becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt? And Moſes ſaid unto the People, Fear ye not, ſtand ſtill, and

and ſee the ſalvation of the Lord, which he will ſhew to you to day: For the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever. All which was ſoon verified in the event. *For the children of Iſrael went into the midſt of the Sea upon the dry ground, and the waters were a wall unto them on the right hand, and on the left.* But when their Enemies purſued them, *the waters returned, and covered the charets, and the horſemen, and all the hoſts of Pharaoh that came into the Sea after them: there remained not ſo much as one of them.*

Having thus far briefly ſhewed how the words of my Text have been fulfilled in relation to the *Iſraelites*, in thoſe viſible Aſſiſtances and ſignal Deliverances wrought for them by the Arm of the Almighty; and reflecting of what force the ſucceſsful Conſequences were, to embolden and inſpirit them againſt their Enemies, upon the undoubted Conſideration, that God was on their ſide. I ſhall now proceed to apply this Dehortation to you all; Vigour and Cheerfulneſs being as neceſſary in the

Promoters of any Deſign, as well as in thoſe who are to put it in execution. Every man who loves his Country, his Religion, his Liberty, and who doth not eſpouſe a *French* Intereſt; that is, every honeſt *Engliſhman*, and thoſe engaged in our Intereſts, being like to ſhare either in the Miſcarriages or Succeſs. And now would to God I could addreſs my ſelf to you with the ſame aſſurance of prevailing (as the Prieſts of *Levi* did to the *Iſraelites*;) and tho it would look like too much preſumption in me to declare any thing abſolutely and poſitively; yet I will endeavour, and I am ſure I may adventure to offer ſuch Reaſons to your Conſideration, as may raiſe your Hopes, expel all Fears, and ſtrengthen your Faith, that ye may ſtedfaſtly believe that the Almighty goeth with you, to fight for you, and to ſave you. Therefore, *Let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them---*

Fear is properly diſtinguiſhed into two ſorts or kinds, Fear, and fearfulneſs; the former,

mer, The Affection or Paſſion of Fear, as it is oppoſed to Hope. 'Tis a Diffidence or Deſpondency, tamely yielding to, or timorouſly flying from an approaching evil; it hath its different ſymptoms and degrees according to the Object or Subject-matter it is concerned in. The latter, which I call fearfulneſs, is a Vice, as it is a defect, or want of Fortitude; It renders men either unwilling to undergo any hardſhips, or to expoſe themſelves to Hazards and Danger, and cauſes them to ſhrink from, and avoid what is the duty of a valiant man to perform; this, as well as the other, hath its effects and degrees, both kinds being comprehended in the ſenſe of my Text, expreſt by Faintheartedneſs, viſible by its external or outward Symptoms, ſuch as a palpitation or beating of Heart, trembling of the Joints, paleneſs of the Face, and heſitation of the Tongue, ariſing by degrees to a Pannick or Punick Fear, when men are over and above terrified by ſome approaching Danger.

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For as the *Israelites* were to contend with the mighty Hosts of the dreadful Enemies, the Race of *Anak*, Gigantick men, arm'd with the most formidable Weapons; so *Moses* directed the Priests to encourage and animate them against those frightful Apprehensions they had entertain'd of them: And though they were unequal, both in respect of their numbers, stature and strength, yet this one convincing Motive or Reason, *that the Lord would be on their side*, was sufficient to support their fainting Hearts, and raise them to such a degree of assurance, as was of force to inspirit their benum'd Bodies, and expel all the damping Fears and Terrors they might be possess'd with. But to return.

As there is a Vicious, so there is a Virtuous and Religious Fear too; mention'd by *Solomon* in these words, *The fear of the Lord is the beginning of wisdom*; that is, an awful dread of God, when we have a reverence

verence for his Name and Word: And here I cannot but reflect on thoſe who are guilty of blaſpheming the Holy and tremendous Name of God in their common Diſcourſe; if any ſuch there ſhould be here, to them, I am ſure, I might have ſpared this Dehortation from fear, for certainly thoſe who do not fear, who dare provoke the Anger and Deteſtation of the Almighty by their Imprecations, and fooliſh Oaths, cannot fear the weak Efforts of mortal men; can any man be more daring than he who calls upon God for Damnation? Certainly Death in all its frightful Shapes cannot be terrible to him, who ſlights and deſpiſes the imminent Danger of Eternal Flames and Everlaſting Torments: And as the fear to offend God, by diſobeying his Commands, is the beginning of Wiſdom (that Wiſdom which, as the Apoſtle ſaith, *will make us wiſe unto ſalvation*); ſo alſo the fear of God is the beginning of Fortitude; 'tis that which lays the ſure foundation of Courage; For 'tis almoſt impoſſible, that he

he that doth not fear God, ſhould be fearleſs of Man: There may be other Motives indeed which may oblige a man not to misbehave himſelf, or play the Coward, ſuch as Honour, Duty, and Intereſt, but theſe are accidental, and from without: But on the other ſide, if he fears God, his Courage is rais'd from a nobler Principle, Dangers become inſignificant, Death hath loſt its Terrors, becauſe his paſſage out of this Life is but to a better, and he hath a hopeful proſpect of future Rewards: So that if we take care to ſecure an Intereſt in the next World, I preſume the way thither will prove far eaſier, by a Sword, or Bullet, than by the lingring Deaths of the Gout, or Stone, or by the acute Diſeaſe of a burning and raging Fever.

And now give me leave to enquire into the nature and cauſes of Fearfulneſs, and ſhew how little reaſon any man hath to fear, who is engaged in this Honourable

Honourable undertaking. 'Tis an infirmity incident to the nature of Man, to fear, ſo long as we are clothed with corruptible fleſh, we are and ſhall be ſubject to paſſions (the *Stoicks* indeed with inſenſibility enough maintained the contrary, but their Opinions have been ſufficiently derided and exploded) yet the ſtrength of natural courage in ſome men, hath made the ſame difficulties eaſily ſuperable by them, which others have trembled at. Uſe and Cuſtom (which is a ſecond and more powerful nature) makes men gain ſo full a maſtery over fear, that they willingly undertake and eaſily perform the moſt dangerous enterprizes. So that when I reflect, that many of you here have been well acquainted, and long accuſtom'd to hazards, and have conquer'd them with bravery and reſolution, I may eaſily affirm, that no danger can ſhake that rooted habit of courage you are maſters of: And I dare alſo be confident, that thoſe who have had little or no experience, animated by your examples,

will attempt to equal, if not out do, the pattern you ſhall ſet them. It may not perhaps be an unjuſt or improbable conjecture to think, that there are ſome degenerated, *falſe-hearted* as well as *faint-hearted* men, among us, who call themſelves *Engliſh-men* and *Proteſtants* (as there were *Iſraelites* of old, who frighted their Companions with the ſtature and ſtrength of the *Anakims*) there are I fear too many bribed and unthinking men, who induſtriouſly make it their buſineſs to diſcourage us by leſſening our actions, magnifying and aggrandizing the conduct and courage of our enemies. It muſt be confeſt, that we have to do with powerful and ſubtle Enemies, and 'twould be imprudent as well as unſafe to undervalue and deſpiſe them, yet at the ſame time, 'tis true, that we are upon equal terms with them in every reſpect, and 'twill be no great conceſſion to allow them preference, in *unworthy corruptions* and *ignoble treacheries*. Beſides, we will grant them to be men of Courage, becauſe mean

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Adverſaries give no Honour to the ſucceſs of their Competitors, and thoſe Atcheivments are moſt glorious, when the enterprizes meet with oppoſition and difficulties. But we are not altogether ſtrangers to their methods, when they would paſs *treachery* upon us for *bravery*, and it is not long ſince they have undeceiv'd us as to their *bribed Character*, and have viſibly verified, what Hiſtorians have always recorded of them, *That at their firſt onſet they were more than Men, at the ſecond leſs then Women.* We have leſs reaſon, I hope, to fear them, and they more to fear us, and I queſtion not, but they will find that we are not wholly degenerated, and tho' all methods have been formerly uſed to make us *diſſolute*, and ſo conſequently *effeminate*, yet ſtill the ſame Seeds of Virtue and Courage remain in us undeſtroyed, and the preſent example of an *Heroick* and *Gallant* King will make them ſhoot up and flouriſh, and excite us to imitate what even our *Forefathers* acted in the Reigns of *Edward* the 3*d.* and *Henry* the 5*th.* that

the *French* may experimentally find, that we have neither forgot to attempt and perhaps succeed too. Besides, 'tis *Liberty* and *Freedom* that for the most part makes men valiant and courageous, when on the contrary, *cowardice* is the natural Product and Off-spring of *Slavery*. Those who are kept under and trampled on, can hardly aspire to noble and brave attempts. For which reason in an Air and Government so well temper'd as ours, where neither extream heat or cold is predominant, where neither *arbitrary Power* nor an *ungovernable Liberty* prevails, we may reasonably suppose the Hearts and Spirits of those Subjects will be sprightly and bold, agreeable to their Constitution and Climate. Nor is this consideration improper to encourage you, since your enemies are *absolute Slaves*. Nor is it probable, they will fight heartily, who have nothing to defend they can properly call their own, and I presume 'twill appear evident upon Trial, that when men are *Slaves* to a *barbarous Tyrant*, they will be

be ſo ton, to fear and baſeneſs of Spirit. Again, The deſign it ſelf, barely conſidered, is enough to raiſe the moſt dejected ſpirit into courage; but when reflected on in all its glorious Circumſtances and advantageous Conſequences, then it hath force enough to tranſport us beyond the bounds, even of prudential Fortitude, to attack an *inſulting enemy* at his own door, to endeavour ſomething extraordinary to reſettle our Friends and Allies into their own poſſeſſions unjuſtly ſeiz'd and detain'd from them, to be the generous inſtruments of ſo great and ſo much good to all *Mankind*, at leaſt all *Europe*, in attempting to lower the grandeur of that *Pharaoh-like* and *ſwelling Tyrant*, to redeem and retrieve the Intereſt and Honour of our own Nation, which is in a manner loſt, to be the Arbitrators of the Peace of *Europe*, and to have it in our power to hold the Ballance ſo equal, that none ſhall overrun or oppreſs his Neighbour, which in effect, to give Laws to all other Princes, certainly this muſt give ſuch an edge to the attempt

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as must make those who are actors in it even outdo themselves. It was bravely said of *Cæsar* to the affrighted Marriners who almost despair'd of safety in a violent Storm, *Be of good cheer, ye carry* Cæsar *with his Fortune*; thus ye go with *Cæsars* Fortune too, ye fight under his Banner who was always a stranger to fear, yet well acquainted with never avoided dangers. His commands are weighed with *Judgment*, and his *Counsels* with *caution* and *circumspection*, his *designs* because laid with *wisdom* and prosecuted with *resolution*, have seldom prov'd abortive or fail'd of success. If he hath been disappointed at one time, he hath succeeded at another with interest, and made amends for the loss, with a double advantage. He never imprudently trusted in the uncertain arm of flesh, or vainly and proudly boasted his Victories as owing to his own strength or conduct, but always with a *religious deference*, gave the whole Honour and Glory to the *Lord of Hosts, strong and mighty in Battle*; therefore I cannot, for my own part, but believe,

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that God, will, in his own due time, Crown his Endeavours and Designs with *Glory* and *Success*, and cloth his enemies, whether Foreign or Domestick, with *shame* and *confusion of face*. I could not but offer this weighty Consideration as a forcible Motive, amongst many others, to perswade you to Embarque in this Expedition (whatsoever it is or wheresoever intended) with vigour and courage, since 'tis in his service, and in obedience to his commands, who hitherto hath been, and I trust in God, will still continue, a Favourite of Heaven.

'Tis hardly possible to enumerate or foresee the invaluable advantages we may reap, by an undaunted prosecution of the *Expedition*; how far 'twill tend to procure an uninterrupted tranquility at home, under the happy Government we now enjoy, how much 'twill secure and enlarge our *Trade and Commerce* abroad, and make us both a terror to our enemies, and the admiration and envy even of our Confederates and Allies. Reflect

fleet but on these Considerations, for they speak an *Exhortation*. For my part, I must declare, I am so fully perswaded of your forwardness, that could I be guilty of a thought, that look'd like a mistrust of any mans zeal amongst you to promote and pursue this noble enterprize, the next words should be an Apology for it. Having thus far observ'd, and laid before you these obvious reasons to expel all the least degrees of fear, I proceed now to offer some few Considerations to perswade you, that in all probability God will go with you, to fight for you and to save you. The works of Providence are framed in the depth of God's Wisdom. His Counsells are steady and immutable. He who shall look slightly on the different position of the Wheels of a Clock, at the first sight perhaps they will appear confusedly mixt among each other, yet by the skill and judgment of the Artificer, every the least part is so order'd, that the motion is both just and regular, and answers the end for which it was at first design'd. So let a

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man caſt his eyes round, view, and reflect on the affairs of this World, what a confuſion of intereſts there ſeems to be amongſt men? what alterations in Kingdoms? what Revolutions of things? one Country deſtroyed and loſt, another regain'd? one intereſt prevailing, another ſinking; to our ſhallow apprehenſions, the whole Scene of Affairs appears full of giddy and unſteady Chance; yet notwithſtanding in this ſeeming diſcord of jarring of things, the All-wiſe God makes them all Harmonious, and compoſed, and ſerve the purpoſes and deſigns he intended to bring to paſs. He beholds at once, things paſt, preſent, and to come, they muſt obey his unbounded Will, becauſe his Power is *Almighty*. Through the paſt favours and influences of his Providence we have already experimented, abundantly teſtifie, that God hath taken our Cauſe into his own hand and management; He hath viſibly eſpouſed our intereſt and will ſupport it, if our ingratitude and ſins do not force him from it. He who hath

commanded the Winds and the Waves to conduct our *Joshua* (as great a Deliver to us as the former to the Children of *Israel*) through the perils and dangers of the roaring and foaming Waves, to rescue us from *Popery* and *Slavery*, (a Bondage, which would have equal'd that of *Egypt*) He who hath wonderfully preserv'd the Person of our King, expos'd to the most apparent dangers both by Sea and Land, that God who hath rais'd the Spirits and Courage of our Officers and Souldiers to attempt the greatest and almost insuperable difficulties, and hath given them success and victory in the total reduction of *Ireland*. He who hath united the divided interests of the Confederates, that their Counsels and Armies are cemented into one common Obligation to secure and assist each other, notwithstanding all the powerful and tempting Artifices that have been cunningly devised to break it. At the same time, that we do not own these providential Dispensations and Deliverances, we must commence *Atheists*.

What

What ſhall I ſay more, that God, who hath diſcover'd and defeated the late unnatural and ungrateful deſigns of thoſe, who would have expos'd us to the power of the moſt barbarous and mercyleſs enemy, who would have betray'd us to irrecoverable *miſery* and *ſlavery*, to have been *dragoon'd* out of our *Eſtates* and *Religion*, who would have ſubjected us to all the *inſolencies* and *indignities* that could have been inflicted on us, though at the ſame time, the encouragers and promoters of the exquiſite miſcheifs, notwithſtanding their conceited, but deluded fancies, would have been liable to this unavoidable *dilemma*, if they had ſucceeded, they muſt have been *Slaves* to *France*, or if they miſcarried, mark'd with the diſgrace and infamy of being *betrayers of their native Country*. But as a Crown to all, they, who will not willfully ſhut their eyes, againſt thoſe viſible Providences which attended and procur'd ſucceſs to our Fleet, muſt own and muſt confeſs, *that God was on our ſide and fought for*

us, to have winds continue contrary when our enemies had a proſpect of compaſſing their deſigns againſt us, which at the ſame time favour'd us, by giving a timely and ſeaſonable opportunity to joyn our divided Fleets, and then to have another wind to drive them upon us, when the advantage was on our ſide, to deſtroy ſo many of our enemies Ships and not ſuffer the loſs of one, ſeems ſtrange even to us now, and will hardly be believ'd by future ages. If all that I have propoſed to your conſiderations, all this train of *paſt Providences* are not ſufficient to eſtabliſh and confirm a relying Faith in you, to believe that God will accompany you with his guiding aſſiſtance and mighty power, all other *Demonſtrations* will prove ineffectual, and nothing will provoke his diſpleaſure more then this inconſiderate ſin of infidelity and diſtruſt.

Again, *God is juſt and righteous in all his dealings towards the Children of Men*, he will deliver the oppreſſed and puniſh the Oppreſſor,

Oppreſſor, but we muſt wait his appointed, becauſe the moſt ſeaſonable time; therefore let us not be impatient, and think it long when we have all the moſt cogent reaſons to believe it ſure and certain. God hath chained and limited the power of the *Devil*: He hath ſet bounds to the wide and maſterleſs Ocean, and when his infinite Wiſdom ſhall judge it beſt, he can humble the Pride, and will ſtop the Progreſs of the *moſt inſolent* and *threatning Tyrant*: And as all *Empires* and *Kingdoms* have had their growth and decay by ſteps and degrees, ſo the common enemy hath lately receiv'd a wound in his vital part, which I hope, and I believe, will be a certain fore-runner of his unpitied Fall. 'Tis uſual for men who unjuſtly graſp at all to loſe all: And God many times ſuffers *Tyrants* to raiſe themſelves to the higheſt pitch of grandeur, that their fall may be greater and more remarkable. And now, I cannot but mention the deſign of the *Spaniſh Invaſion* againſt our Country and Religion, with their vainly

boaſted

boasted *invincible Armado*, which by the blessing of the Almighty upon our Forces at that time, not only came to nothing, and prov'd an infatuated bravado, but that defeat gave so deep a wound to that Kingdom, that all the healing Gold and Silver of the *Indies* since that time hath prov'd insufficient for its recovery or cure: so that they, who at that time aspired to a *Western Monarchy*, have ever since, (caused by that fatal overthrow,) been utterly unable to secure their own Territories: Nor is it in the least improbable, but that the designs of the *second Western Monarch* may be blasted, and that he may share the same fate with his *aspiring Predecessor*, having already receiv'd a wound too, in his most sensible and mortifying part. For which reason amongst those many others I have enumerated, let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them; *For the Lord your God is that goeth with you, to fight for you against your enemies, to save you.*

To

To Conclude the whole,

As it is our indispensible duty to reflect, and gratefully own all those undeserv'd Mercies and Blessings we have from time to time receiv'd from the inexhaustible Fountain of Love and Bounty, so let us return our best Thanks to God, which cannot be better acknowledged and performed, than by a true and sincere obedience to his Commands, let us adorn the Religion we profess, (and which God alone hath preserv'd,) with our unspotted Conversations and Lives visibly Reform'd and Christian; let us be *Zealous* to carry on and pursue with our utmost vigour the *great Work*, which by a train of Providences God Almighty seems to have design'd, that so in some measure we may engage his particular protection and favour, and say with *David* in the *9th Psalm*, *God is our strength, in whom we will put our trust.* How often have we been surrounded with fears

and

and dangers? How often have we almost despair'd of those Blessings which we now enjoy? God hath most undeniably manifested himself our Protector, Rescuer and Preserver. If past Mercies and Deliverances will not be of force to perswade you to an hearty and sincere repentance and amendment of your Lives, 'twill be in vain for me to offer any reasons or arguments to shake off and lay aside your provoking Sins. When men unfeignedly repent, God will repent him of the Judgments he hath purposed to bring upon them, and avert them. So that if we still continue obstinate and unreform'd in our Lives the fault only lies at our own doors, and we justly suffer what we have foolishly and wilfully deserv'd. Repentance is ingeniously call'd by one of the Fathers, *Ultima tabula post naufragium*, the last Plank after a Shipwrack, if we do not lay hold and make use of it to save our selves, we must sink into the bottomless Pit. 'Tis now offer'd to you, 'tis now in your choice to lay hold on the long-

long-ſuffering of God; he will ſpeak Peace and Pardon, if you will quit your Sins. I will only add, that we implore the Divine Protection in all our dangers, and aſſiſtance in all our endeavours, let our Prayers be made to God with the qualifications neceſſary to make them prevalent, which are, by a true repentance of our ſins, a ſettled and relying Faith, an humble reſignation to the diſpoſal of his Divine Will. Let us readily concur, and vigorouſly co-operate with his Providence in order to our Temporal Preſervation, as with his Grace for our Eternal Salvation. And laſt of all, let us give *God* all the *Glory* for his paſt invaluable mercies, and pray that he will preſerve the Perſons, and proſper the Attempts of *our gracious Sovereigns*, who ſeem to be the *Inſtrument* choſen to accompliſh and perfect his *Will* againſt the *common Enemy* and *Oppreſſor*, and whoſe paſt ſucceſſes give a promiſing earneſt (if not prevented by our ungrateful ſins) of future and more conſiderable Atcheivments.

And now O Lord God of Hosts do thou go out with our Armies, do thou protect and defend us, and though we cannot but acknowledge our selves unworthy and undeserving of those mercies thou hast from time to time heaped on a wicked and ungrateful Generation, yet O Lord let not thy hand be shortned towards us; but let all the World see and know that thou alone art our Saviour and mighty Deliverer, and give us once more, by our success, in this enterprize, an opportunity of praising and magnifying thy holy and great Name, not only with our lips but in our lives, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Honour and Glory both now and for evermore. Amen.

FINIS.

A Catalogue of Books to be Sold by *Richard Baldwin*, near the *Oxford-Arms* in *Warwick-Lane*.

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